/284 cont./

634 463 301 [239] [435] is the large crown of throat feathers (krug'úga) which the leader /given in English/ wears in the ceremonial dances. The double difficulty of obtaining these feathers on one hand and the ritual of making them on the other explains why such accessories have a considerable value for the natives.

634 847 Finally, infanticides enter the province of the chief; he suffocates the undesirable newborn babies by closing the nose and mouth with his hand.

634 571 123 Although we were always sent to him for the acquisition of objects of collective use, Tuẍawa rarely concluded the transaction on his own authority. Long conferences took place, where the clan chiefs and his friends and trustworthy men conferred. He had, in fact, the habit of surrounding himself with counselors who often filled no political office but who had great influence on him. Most often it was through their mediation—they had been made known to us very early—that we requested the necessary authorizations for pursuing our work from him. Several hours later Tuẍawa would drop in, sit down beside us, remain silent, [431] and then smile at us mysteriously and demand a gift. The agreement was made.

634 Tuẍawa communicated personally with his subjects even less than with us. He saw them little, having moved his house to the right bank of the river, where he lived alone with his two wives and where he had his cultivated plots. Except when his presence was necessary for ceremonies he only spent a couple of hours in the village. He would then go to the hut of the O Čera [122] clan (8) /see Fig. 15. p. 6/, over which he seemed to have property rights, so that at least he had put it at our disposal, and we shared it with an old widow and the hostile household of a [203] "bari." It was there—or even better in the men's house—that he met with the men he trusted and communicated his decisions to them.

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203 512 614 [537] The village itself learned of these during a daily ceremony /285/ that took place after sunset. At the moment when night falls, a large fire is lit near the Baitemannanage°, near which the clan chiefs gather; in a very loud voice one of them makes a veritable "roll call" of the clans, whose names resound successively in the night. Gradually as the parties concerned arrive, orders for the next day are communicated to them, always in this raised tone which carries every word to the most distant house. At this time of day the houses are empty anyway, or almost so. With nightfall which dispels the mosquitos, all the men come out of their houses where they had been for about the last six hours. [361] Each carries a mat on his arm, which he will stretch out on the beaten earth of the large, round stake-encircled plaza situated on the west side of the men's house. [516] [302] Each lies down wrapped in a large cotton blanket completely stained orange from the contact of bodies covered with urucú, which the Service de Protection would have difficulty in recognizing as their presents of six or [285] eight years before. They settle down on the long mats in fives or sixes and a few words are exchanged. Some are alone; they move around between all these outstretched bodies. As the roll call goes on, the native chiefs of the families named rise by turns, go to learn their task for the next day, and return to stretch themselves out beneath the stars. The women have also come out of the houses. They form groups on the threshholds, where [533] more mats have been made ready. Conversation becomes more and more rare, and one begins to hear progressively, conducted at first by two or three officiants, and amplified by successive arrivals, at first at the back of the men's house, then on the plaza itself, songs, recitatives, and choruses which last all night.

634 [614] We were not able to obtain any serious information on the choice of the chief. The leadership is probably hereditary within the clan, passing upon the death of the titular incumbent to the sister's son. In fact, Tuŝawa had no heir. According to native informants, a council of elders or of clan chiefs would have to meet after his death to designate a successor. Tuŝawa, the